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What we mean by thinking one thing and doing another merely points to the unreliableness of average human nature, to the weakness of its thinking-character which one one occasion intends to do nobly, ^{and does so} and on another intends otherwise, ^{and does accordingly} and on the whole has never the strength to carry out its better resolutions, ^{over any long-term period.} Though these resolutions are sound enough in theory what is lacking is the background of experience that can ^{consistently} translate them into practice. Our behavior is always going up mountains and descending into valleys; seldom does it journey on a high plateau.

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It is perhaps more evident that we cannot have one attitude and ^{think or} say and ~~do~~ otherwise. ^{nor} ~~We~~ ~~can we~~ cannot think one thing and do another. ~~It is~~ impossible ^{It is} because we cannot think one thing and ~~then~~ ^{do this} do differently, ~~The~~ prior thinking which is not parallel to the subsequent action ^(a man - doing) is attached to another doing just as the subsequent action was attached to a thought ^{also} which was, subsequent to that prior thinking. That is, the thought which ^{goes with} precedes a doing is always parallel to that doing without which action is impossible. For a person to do differently, he must think differently. ^{and} Of course, if he is to think differently, he must again feel differently.

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The discrepancy between one thought-unit and another has largely to do with our inability to ^{see the quality of} ~~see what in our thinking~~ ^{registers more its background than} ~~remains suspended and~~ ~~attitude and its outward expression or behavior.~~ ~~what of it flows into outward expression.~~ That is why it is practically impossible for the average nature to bring the noble thought in which a part of his mind-activity is absorbed to ^{conscious} ~~life~~ in his behavior. Every mind has patterns of great thoughts but these are like mists of fog which hold fascinating beauties which may never be grasped tangibly ^{and lastingly}.

They serve to
violate and not
to elevate our
thinking.

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When great thoughts are not of one's own personal
discovery, they ~~serve only to make~~ ^(and that are) sufferable for a
few moments the ^{weak} aspects of ^{one's} weakness of our thinking.
^{But} which in the end robs ^{us} us even of the falsehood of ^{our} our
great thoughts. The greatness originally discovered
~~through original research~~ becomes the falsehood of ^{the} their imitators (whose person-
alities rot ^{at} beneath the veneer of ^{their} their mere cultural
embellishments. (These serve only to cover and not to
solve ^{their} their troubled primitiveness) ^{adaptation is not} when it is an
^{a thinking through not a taking; not a penetrating but a pretending to know} imitative adaptation. ^{of one's eyes} It becomes only a roof for narrowness
under which coarseness is tolerated to exert greater
force. Coarseness becomes more tolerable by giving it a
veneer of refined terms.